

A standard lifted up, and

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held forth, to all

NATIONS:

Shewing unto the whole world, and to all
people to whom it shall come, by open procla-
mation, what the Testimony of God is, and of his peo-
ple which they hold, which they have received from
him, through the eternal Spirit, of which they are
not ashamed before men, but are called
to witness it forth in the Nations,
in the same Spirit and pow-
er as they have re-
ceived it from
the Lord,

*Also shewing of his great work which he is about to do in the
earth, and this Testimony is true and no lie, for it is of God and wit-
nessed by Thousands of his people at this day; who are
in scorn called QUAKERS.*

And given forth by a Servant of the Lord, [s]
Edward Burroughs.

LONDON, Printed for Giles Calvert at the Black-Spread-Eagle
at the West end of Pauls. 1638.

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ENGINE

NATIONS

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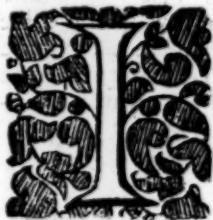
Also a declaration of the full purpose of our hearts, &c.



A Standard lifted up,

And an Ensign held forth, to all

NATIONS.



IN the name and power of the eternall God that made Heaven and Earth, and all things therein; who is the life of all things, and the power by which they stand in his counsell and fear. I do hereby declare my self unto the whole world, and unto all people upon earth, that ye may all know the very certainty of those things, which is reported abroad through many Nations, and that ye may be informed truly concerning us, from our own mouth of many things which cometh to you by false reports and lying informations, concerning a people appear'd in these late years and raised up, going under the name of **QUAKERS**. Know ye assuredly that we are of God, and are raised up by him and called by his Name, and his dreadful presence goes before us, and his righteousness is our reward. We are such as doth fear and worship the true God that made Heaven and Earth in the Spirit and in the truth, he hath placed his Name amongst us, and made his everlasting Covenant with us, and established it that it cannot be moved, he hath given us his Spirit and poured it upon us, and we are taught of him according to his promise, and are established in his holy

Mountain, where none can make us afraid, for he hath armed us with his power and strength to defend us from all our enemies, that we should bear witness of his Name in all the world, and declare unto all Nations, of his power and Dominion, of his Salvation and Redemption, that is in Him and in his Son; of which we are made partakers and witnesses, and by him have we received the heirship of the everlasting inheritance, and we are of God; and he that is of God heareth us, whom the Father hath chosen and redeemed out of kindreds, tongues and peoples, to stand before the Throne of God and the Lamb, and we have sought, and do find a City, whose builder and maker is God, and we are known to the Lord God Almighty, and approved in his sight: Our light is the light of the Lamb, and our government the government of Jesus, and our Law the Law of the most high, and our way is the way of peace and truth, he that can receive it let him. This is the Testimony which the Spirit of the everlasting Father witnesseth in us, and witnesseth of us unto the whole world,

CHAP. I.

Concerning the true God, this testimony I give to all people upon earth.

THe true God he is a Spirit, and is infinite, eternall, and everlasting, the Creator of all things, and the life and being of all things, and the power by which all things stand, all creatures have a being in him, and by him, and without him no creature is, or doth move upon the face of the earth; this is he whom we worship and fear, and doth obey, and he brings to pass by his counsel whatsoever he will, and nothing can prevent the purpose of his mind, but his counsel stands for ever, and he is the righteous Judge of all things, and before him must all mankind come to judgment, and the living and the dead by him must be judged, he is a rewarder of every one according to their deeds, whether they be good or whether they be evil: His Greatness, Power, Majesty and Dominion is over all, and beyond all, ruling above

bove all in the power of his own will, and who may say what doth he: his eye seeth all, and his presence filleth all, and no creature can be hid from his sight; he is near at hand, and afar off, he searcheth mans heart, and tryeth the reins, and shews unto man his own thoughts; he justifieth the righteous, and condemneth the wicked, he is light it self; and in him is no darknesse at all: This is the true God whom we worship, and this Testimony I give of him unto all people upon the face of the whole Earth.

CHAP. II.

Concerning the Son of God, this testimony I give unto all the world.

THe Son of God, who is called Christ the Prince of peace and righteousness, he is one with the Father in power and dominion, and was with him before the World was, and by him the Father created all things, and without him was not any thing made that was made, he is Heir of all things, and is the Prince of the Kingdom of Righteousness, of Peace and Truth, and he is the word and power by which all things doth subsist, and is the Salvation of mankind, and the very life of the word, he inherits life and immortality, and is the Redeemer, Saviour, Deliverer and Restorer of the Children of men, he is the very Wisdom and Power of the Creator, and the Father doth nothing without the Son, and by him and through him the Father brings all things to pass, by him the Father will judge the whole Earth, and all the Children of *Adam* therein; and this Christ Jesus the Son of God, is the Life and Light of the world, and hath enlightened all mankind, every one that cometh into the world is lighted by him with the true light of life or condemnation, and whar the same doth, the Father doth also, and he is at his right hand exalted, and is the very express Image of the Father, and is the Fathers gift into the world, and is given to all mankind, that they may have life by him, and all that receives him hath life and salvation, but many receives him not, and they that receive him not perissheth, even because they

they do not receive him whom the Father hath given into the world; for he is the arm alone of Gods salvation, and he is the Leader of his people.

CHAP. III.

Concerning the Spirit of God, this testimony I give unto the whole world.

THe spirit is with the Father, and with the Sonne, and is present every where, and filleth all places, and is for ever and ever, and trieth all things, and revealeth the things of the Father and of the Sonne unto all that doth believe in the Sonne, and makes manifest, add searcheth into the deep things of God, and it witnesseth the salvation of the Just, and the condemnation of the unjust; it is not absent from any place, nor contained in any one place, the Father and the Son works all things through it, and brings all things in heaven and earth to pass by it, and it works in the hearts of the Children of men, and in every one it witnesseth of the Father and of the Sonne, to the Justness, Greatness, Righteousness, and to the power of the eternal Creator that made all things by the Sonne through his eternal Spirit, which is one with the Father and with the Sonne, and is the worker of their will and mind in all things; it worketh in the wicked to reprove them, and to witness against them, and that God is angry with them, it sheweth; and it worketh in the Righteous, and witnesseth the love, and mercy, and peace of the Father unto them, he that can receive it let him, this is the testimony of the Spirit of God, and it leadeth into all truth, and out of all evil, all that are guided by it, and it is given to be the guide and rule of life to the Children of God.

CHAP. IV.

Concerning man and all mankind, this testimony I give unto all Nations and Peoples.

MAN was created and brought forth in the Image of God, and was without sin or evil brought forth to do the

the will of him that created him, and was Lord over all creatures to use them to the glory of the Creator, and all creatures was to serve him, but man transgresseth against his Maker, and offended him, and dishonoured him, and became degenerate and grieved his Maker continually, and was drove out from the presence of the Lord, and he is now a child of disobedience and of wrath, and an enemy in his mind against the Lord that made him, and he is doing and fulfilling daily the will of the Devil, and grieveth the Spirit of God, and vexeth his righteous soul, and is subject unto the curse of woe and destruction, being ignorant of the life and power and wisdom of the Creator, to lead him, to guide him, and to preserve him, but follows the counsell of his own heart which is evill altogether, though he was made upright, yet hath he sought out many inventions, which are continually abominable unto the Lord, the ground in which he stands is corrupted, and all his fruit is unpleasant, even bitter and evill unto the Lords tast. Man is fallen into the pit of misery and sorrow, compassed about with desolation, and is left without a helper from himself, or from any other creature, and his in short is the state of all mankind upon the face of the earth, who was planted a noble Vine, wholly a right seed to bring forth good fruit unto his Maker, but he is turned into a degenerate plant, bringing forth cursed fruits which the Creator hath not pleasure in, his best works are not accepted, and his evill deeds are condemned, because the ground in which he stands is accursed because of disobedience.

CHAP. V.

Concerning the World in generall, and the state of things as they have been, and as now they are, this testimony I give to the whole World.

Darkness hath been over the face of the earth, and thick darkness hath covered the people for many ages, the Beast hath reigned upon the face of the whole earth, and all Nations have been subject to his power and dominion, even the Kings and Princes of the earth have given their power unto him, all the world hath wondered after him as

it is written, and the whole world hath worshipped the beast and his image, he hath power to kill all that would not worship him, both small and great, rich and poor, even all hath been subject to his government; and he hath had power to warre against the Saints, and to make war with them; and to overcome them, even all that would not worship him, he hath had power to kill; the Rule and Government of the Son of God hath not been witnessed among men for ages, nor the true God known, nor manifestly worshipped in spirit and truth, but he hath been as a stranger among men, and they have been ignorant of his waies and judgements, and all people have been doing that which is right in the sight of their own eyes and God hath been forgotten daies without number, the living Fountain hath been forsaken, and many broken cisterns have been heven out, which hath not holden pure water: great evils and continuall abominations have been acted in the sight of God, and the measure of iniquity hath been fulfilling through many generations, and it is grown high to the full, the Law of God hath been made void, and his grace hath turned into wantonnesse, and all things have been out of good order: Kings, Princes, Rulers, Governments, Laws, and Decrees have been corrupt, and not right in the sight of the Lord, oppressions, ryranny and vain-glory hath abounded in the Nations, and justice and true judgement have been neglected, and mercy and truth have been strangers, and the world hath been filled with violence, and the whole earth stained and polluted with oppressions, unjustice, and cruelties, and the cry of poor hath not been heard, every one hath sought themselves and not the Lord, nor the good one of another, the Kings and Princes of the earth have not been perfect nor upright before the Lord, but vain-glory hath abounded, and superstitions and idolatries have reigned over them, and unrighteousnesse hath abounded, and self-seeking, and they have risen up one against another in quarrelling and destroying one another, and to gain one anothers dominions by craft and Policy, and strong hand, and the poor hath been oppressed and troden down, and thousands of thousands destroyed to fulfill their wills and lusts, and the pride of their hearts; all
this

this hath been evill in the sight of the Lord, and his soul hath been weary with it, by the destruction of his creatures, one by another, even Rulers, Teachers, and people have all been out of the way, and subverted from that wherein God hath pleasure, and the Prince of darknesse hath ruled in his dominion; swaying all under his Government, and even all things both of civill and spirituall concernment hath been out of the counsell of the Lord. Oh what cruel injustice and tyranny in civill Government, Oh what abominable superstitions and idolatries hath been in (supposed) Church Governments, its a vexation to the Spirit of the Lord to consider it, and the righteous soul hath long cried out and mourned under it, and because of this is the Lord of Heaven and Earth now arisen to overturn, to overturn Kings and Princes, Governments and Laws, and he will confound and break down all tyranny and oppression under which the poor hath groaned, and he will change times, and laws, and governments, there shall be no King ruling but Jesus, nor no government of force but the government of the Lamb, nor no law of effect but the law of God, all that which is otherwise shall be ground to powder, the Kingdom of the most high shall rule amongst men, and the Kingdoms of this world shall be changed, and shal become the Kingdoms of the Lord and of his Christ, and the Lord shall be known in the earth to be the God of truth, of righteousness; justice, and mercy, and truth shall be exalted, and true judgement shall be set up in the Nations, and the worship in spirit and in truth shall be established, for the Lord is gathering his numberlesse number to stand before his throne without guile in their mouth, and without fault before him.

CHAP. VI.

Concerning mans Restauration, Redemption and Salvation; what they are, and by whom they are wrought, this testimony I give unto all people.

MAns Restauration is a repaireing and giving again that which he hath lost by transgression, and Redemption

is a recovering and a winning again, and setting free from that wherein man hath been held (even all the Sonnes of *Adam*) because of disobedience, and Salvation is a saving, keeping, and preserving from sin, and death; and disobedience, and all the waies thereof, and also a saving from wrath and misery and condemnation, which are the effects thereof, and by the Son of God Christ Jesus is all this wrought, manifested and witnessed, and Restauration, Redemption and Salvation is onely in Christ Jesus the second *Adam*, and not in any other, and it is wrought by him and by no other, and they are the free gift of the Father unto the sons of men, no way purchased by the works of the creature, or desert of him, but are freely given unto the creature though the power and wisdom of the Creator, and only by Jesus Christ the Son of the eternal God, and by the eternal Spirit are they witnessed in all that believe, and through the word of life are they handled, tasted, seen and felt, near at hand in power and not in words onely. Many professes them in words and what others enjoyed of these things, but hath not felt in themselves, the working of the eternall Spirit, neither hath the witness in themselves of being restored to God again, and of being redeemed by him from under the devils power, neither are saved by Christ from sin and transgression, and so are not, nor cannot be saved from condemnation and wrath, for who abide in their sins and in the state unreconciled to God, hath not any part or portion in these things which belongs to their peace, and without the knowledge of which by the working of the eternall Spirit, all mankind is everlastingly miserable.

CHAP. VII.

Concerning true Religion, and the true worship of the true God, this testimony I give unto the whole world.

THis is true Religion to be kept pure and clean from all evil and from all that which would defile in the sight of the Lord; and to walk in his fear in all things, this is Religion, to do good and to do no evil, and to speak the truth, and to do the truth in all things, and to do unto all men as a

man would be done unto, and to love God with all the heart, and the neighbour as self, and not to love the world, and waies, and pleasures of it, nor to use deceit in words or actions; this is true Religion, and the true worship of God, to be led with his Spirit in all things, and to be guided in the truth at all times on all occasions; this is acceptable and well pleasing unto God above all words, and outward conformity, and set times, and daies, and observances; for the worship of God is not in these things, but is without respect of daies, places or things; this Religion and worship stands in Christ Jesus the second *Adam*, who hath lighted every man that comes into the world, that all men through him might believe, and by him have their consciences purely exercised towards God, and towards man in all things whatsoever, and this is our Religion and worship of the true God: he that can receive it, let him.

CHAP. VIII.

Concerning Justification and Sanctification, this testimony I give unto all people.

Justification is freely by Jesus Christ in the sight of the Father, and not by the works of mans own righteousness, and such as are taught by Christ, and guided by him in all the waies of truth and righteousness, are justified by him, and none else, nor in any word or work whatsoever, but in what they are led to fulfill by him, and it is the new man that is justified and not the old, he that is born of God, and none that are born of the flesh, such cannot please God, neither can such be justified by him, for they are not taught of him, nor saved, nor restored, nor redeemed, and therefore are not justified nor cleared from condemnation in the sight of the Lord, but who lives in iniquity, and sin, and the waies and works of the world, which are evil, by Christ Jesus are condemned and not justified, though in words they profess him, yet of justification by him they have no part, and Sanctification is by the working of the eternall Spirit in the heart of the creature, which purgeth out and taketh away all unrighteousness, and all the works and fruits of darkness: it witnesseth against, and witnesseth unto Jesus, who takes away,

away all sin, and destroies the works of the devill, that man may be holy and pure in the sight of his Maker, and every one that hath the witness of his justification hath the operation by the eternall spirit of sanctification, and all that receives Christ Jesus, who hath lighted every man that cometh into the world, receiveth sanctification and justification by him, and he unto us is made so of the Father, he that can receive it let him,

CHAP. IX.

Concerning the Kingdom of Christ, and how it is to be set up, this testimony I give unto all the World.

THE Kingdom of God and of his Son, is not of this world, but is from above and stands in righteousness and in truth, in mercy and in peace, in true judgement and justice, and this dominion is from everlasting to everlasting, and it reacheth beyond all the world, and its Government is love and unity, and everlasting peace, and is perfect liberty to the just and bindeth and chimesth the unjust; in it there is no oppression but perfect freedom from all unrighteousnesse, and it consists not in word, but in power, to the bringing down of the Kingdome of the devill, and to the breaking off the bonds of all injustice, and all ungodlinesse which is the Kingdom of sathan, which hath long ruled in the world, that Kingdom whereof Christ is King, which stands in righteousness, no unclean thing can have any part therein, and this we believe it shall be set up and advanced in the earth, but not by might of man or arm of flesh, nor the multitude of an host, neither by policy, nor craft, nor by revenge, but by the arm of the Lord alone, through the suffering and patience of his people, and by faithfull witness bearing unto Jesus Christ by doing and by suffering, by doing his will in all things in a pure life and conversation, and upright walking in the sight of the Lord, and by patient suffering under the injustice and oppression of men, and of their unjust Government and Laws, till they be overturned and confounded; and further we give testimony, that suffering in patience under the cruelty and oppression of the devils government

vernment and Kingdom; more reaches to overthrow them than the rising to rebel in any way of outward offence toward them, or defence from them, and the Kingdom of Christ is near to come, and the Kingdoms of this world shall be changed, and none shall have any part therein but they that are redeemed out of kindreds, tongues, and people: this we believe, he that can receive it let him.

CHAP. X.

Concerning Governours, and Governments; and Subjection to this testimony I give to the world.

Governours, Rulers, and Magistrates we own, and do respect in the Lord; (and yet cannot respect any man person whatsoever) such as be a terrour to all evill in their government, and that fears God and hates coverousnesse, and delights in equity, in justice, and true judgement, and gives diligence heed to try the cause of the poor, and will judge justly without respect of men, who justifies the good and gives praise to the well-doer, such Government and Governours we reverence, where sinne and iniquity is kept under, drunkenness, swearing, Murther, quarrelling, and all the waies and works of the flesh are terrified, and a well-doer praised and justified; this Government of men, reaches to the witness of God in every man; and that answers to the justice and righteousness of all such Governours and Government, and these witness that they are of God, but the witness of God in every man, beareth witness against all unjust men, and Laws, and Rulers, and Governments; which strengtheneth the hands of the wicked, and oppresseth the just, where the making and execution of Laws are in the power of proud men, and coverous men, who fears not God, neither hates coverousnesse, neither doth respect the cause of the poor, but rules by their wills and tyranny, and not by just Laws in righteousness; but makes unrighteous decrees to oppress the poor and innocent, letting the wicked go free, such who upholds unrighteous worship, and teachers by oppression, and cause the innocent to suffer, and makes them offenders, because the exercise of a pure con-

conscience towards God and men ; such Rulers and Government we cannot be subject to for conscience sake , but doth rather fulfill the law and will of God, though we transgress their wills and unrighteous Laws , and yet doth not rebell against them , nor seek defence from them , but patiently suffers under them, and bears their injustice and cruelty without seeking any revenge , but leaves vengeance to the Lord to whom it belongs, and this is our judgment in sul, the Government and Laws which we cannot obey nor fulfil for conscience sake , we chuse rather to suffer under them for disobedience to them , than to transgress the righteous Law of God , written in our hearts by obeying them ; so that what we cannot obey for conscience sake , for conscience sake we resist not , but suffers under that (the punishment of it) patiently , and herein are we subject to every ordinance of man, for conscience sake : in fulfilling of the good, the just, and righteous, and in patience suffering under the cruelty and oppression of the unjust and unrighteous, and this we do and teach every where . Subjection to every ordinance of man, and are not destroyers of true Government, nor rebellious against just Governours, but are exalters of true justice and judgement in the earth.

CHAP. XL

Concerning the true Ministry of Christ and the false Ministry, and the difference betwixt them, this testimony I give unto all the world.

THE true Ministry is sent of God, and is the gift of the Holy Ghost, and it stands in the power of the Spirit of God, and not in the words of mans wisdom, of that wisdom which is from below , and it brings people to the knowledge of God , which is life eternall , and it turns people from darknesse to light , and from the power of Satan to the power of God, it is freely received of God, and freely given forth of us , it proclaims peace on earth , unto such as are of a broken and upright heart, and it proclaims warre against all the wicked upon earth , it is a good savour unto
God

God in setting the way of life, and the way of death, before all people, the Ministry of Christ is free, and cannot be bought nor sold for money, it is without hire (and gifts) and rewards from any man, which is given freely into the world, and it ever was and is persecuted by the generation of the unjust, and by the powers of the earth, he that comes in the Fathers name cannot be received of the world, but the world is at enmity against it, in this generation as ever was, it convertes people unto the knowledge of God, and many did and many doth receive the knowledge of God thereby though some thereby be hardened against God unto destruction, and the word of the Lord, and the Ministry returns not in vain unto God, but all by it are left without excuse, the witness of Christ in every creature being reached to, which gives testimony to the power and to the truth of the Ministry of Christ, but the false Ministers and Ministry are not such, for their Ministry is received by naturall learning and arts, and is not the gift of the Holy Ghost, but stands in the wisdom of mans words, and not in the power and life of God, it profits not the people at all, neither doth any come to the knowledge of God thereby, neither is turned from darknesse to light; but Teachers and people continues in the power of Satan, and in the unconverted estate, the witness of God not reached to, to bring to the understanding of things which are eternall, but people are ever learning by it, and never coming to the knowledge of the truth; but the blind leads the blind, and like Teachers like People, all out of the way, given to iniquity and unrighteousnesse, and such are they who preach for hire, and divines for money, and seeks for their gain from their quarter, and through covetousnesse by feigned words, makes merchandize of souls, going for gifts and rewards, and teaching for filthy lucre, having settled places and so much a year, these are not the true Ministers of Christ, but false Ministers of Antichrist and deceivers, and was never sent of God, and do never bring any to the knowledge of God, and such we bear witness against to be of the Devil, and that for many generations the world hath been deceived

by them who hath had the form of godlinesse, but not the power; and Christs words and the Apostles words without the life, and they have served themselves and not the Lord Jesus; but now they are made manifest with the true Light which approoveth the Ministry of God, and disapprove such who are Ministers of Antichrist, and all that are in the light, and walks in the light can receive this testimony which is given by the Spirit of God, so that Ministry which is sent of him, which doth fulfill his will, and against the false Ministry which is not of God, which runs and was never sent of him.

CHAP. XII.

Concerning the Gospel of Christ, this is my testimony unto all the world.

THe Gospell is the power of God, and it is sent of him into the world to reconcile people unto him, that have been in the enmity against him, it is peace to the poor in spirit, and judgement to the far, and to the high minded, and it is to be preached to every creature (male and female) under Heaven without respect of Peoples, Nations, or generations, it is the manifestation of the love of God to the whole world, to gather people out of all unrighteousnesse into the living way of life, peace and truth, to walk with God in purity and holinesse, and to deny the world and all its waies, and works, and worships which are evill, and by it some are brought to God, and to salvation, and life eternal, and some through it are hardened against God, that they may be destroyed and condemned, who are reprobates and believes not in him from whom the Gospell comes, and it cannot be received by any other way or means, than by the revelation of Jesus Christ in the hearts of his people, and many have the letter which knows not the Gospell, nor hath received it, and this Gospell which is everlasting, have we received from God, and this is the sound of it which we give in the world unto the world: fear God and give

give glory to him for the hour of his judgements is come, and this is the everlasting Gospell of salvation, he that can receive it let him,

CHAP. XIII.

Concerning the word of God, and concerning the Scriptures, this testimony I give unto all the world.

THe word of God was in the beginning before any creatures were made, and by it all things stand and remain unto this day, and the world endures for ever, and by it all things in Heaven and in Earth are brought to pass which God doth, and it is from everlasting to everlasting, without beginning and without end, and the word is powerfull dividing and discerning all things, even the secret thoughts of every mans heart, it is a two-edged sword, and as a fire, and like a hammer to cut up, to burn, and to beat down, the word of the Lord reconciles man again to him, and this word is in the mouth, in the heart, and the servants of the Lord handled, tasted, saw and felt the word of life, and from it spoke forth the Scriptures, as they were moved by the Holy Ghost through the eternall Spirit, and it is a declaration of the word of life, which was in the beginning, and endures for ever, and it declares what the Saints received, believed, and enjoyed, and none can understand it without the same Spirit that gave it forth, and to such who have the same Spirit the Scripture is profitable, the Word of God which was in the beginning, and which endures for ever, is not the Scripture which was not in the beginning, neither can it endure for ever, but the Scripture testifies of that word, and that word witnesseth to the Scripture, and they are not contrary one to the other, but gives witness each of other, but many hath the Scripture that hath not the Word, neither knows it, but they that have the Word cannot but own the Scriptures, and this the truth as it is in Jesus testified to all the world by us, who doth deny them that hereof gives any other testimony.

CHAP. XIV.

Concerning the Devill and Damnation, this testimony I give to all people.

THERE is a Devill which is out of the truth, who abode not in the truth but is a lyar from the beginning and the Father of all evill and evill doing, and the author of all unrighteousness and whatsoever is contrary to God in thought, word, and action, he is the enmity against God and against all good; and by his power subvertes creatures and things, to another end than wherefore they were created, even to the dishonour of the Creator; he is the god of this world, the Prince of darknesse; and he rules King in all the children of the first *Adam*, who are in evill: he was the cause of the first transgression, and is the cause of disobedience to God to this day in all people, who are led by him, moving all them to envy, wrath, pride, whoredom, drunkenness, theft, and murder, and all the works of darkness, sin, and death, he is the fountain and root of all these, and the leader and ruler in the exercise of them, and of every evill word and work whatsoever which are contrary to God, he abode not in the truth, and he hath led all mankind out of truth into all deceit and unrighteousnesse, and into every evill way, and he dwells in darkness, and inhabits in thick darkness, and is out of the light, and is separate from the presence of God for ever bound in chains of darkness and ignorance, and unbelief, and he hath power in the earthly part of man, and a law in the members, and he possesses him that is born of the flesh, & his covenant is with him who is not born of the seed of God, who cannot sin, such are in covenant with God, and renewed into his image, but such as are not, hath the Devill power in to captivate and lead their minds into vanity, and their affections and desires into all that which is evill, by which the Spirit of God the Creator of all things is grieved and his soul vexed, and all murder and deceitfull works of the world, and all whatsoever is contrary to God in words, thoughts, or actions, is of the Devill that wicked

wicked one, and from him and all that follow his movings, and worketh evill thereby, they serve him and obey him, he is their God and their King, and they are his people, and his subjects, he is their Father, and they are his children, he is their root, and they are his off-spring, and brings forth fruit unto him, and serves and worships him, and not the true God that made all things, and all such must be cast into utter darknesse with him, and shall have their portion with him in the bottemlesse pit of darknesse for ever and ever, where there is no end of woe, and sorrow, and misery, for in the anger of God there the worm dies not, nor the fire is not quenched, and out of that there is no redemption for the unclean, and all such who are led of him, who is out of the truth and in evill, are judged, and condemned, and damned by him, who is the truth, who judgeth righteously; and as he hath not ceased to work evill, and to draw the children of men into evill, for he continually tempteth to lead from God into rebellion against him. And they that are led by him are destroyed, and he shall not cease to sorrow, woe, and misery for ever, as he hath not ceased to work evill, he liveth and moveth in the anger of God, his beginning was in it, and all his works are in it, and it shall be the reward of him, and all that obey him in the separation from Gods everlasting presence, for ever and ever.

CHAP. XV.

Concerning all creatures that God made, this testimony I give unto all the World.

ALL creatures that God made in their creation and beginning was very good in his sight that made them, and unto man that was to use them, and no creature was evill or defiled in its creation, but mankind transgressing against his Maker, he became evill, and did evill in the sight of the Lord, and he being possessed with evill and corrupted, he makes all creatures evill in his exercise of them, and he corrupts them and perverts them to another end than wherefore they were created, and by the creatures, disho-

from the Creator, who should have honoured him by them,
 and they are become a curse unto man and not a blessing,
 though in themselves are neither cursed, nor evil, nor de-
 filed, but is become so unto man, because of his transgre-
 sion and disobedience; for he being in the curse and defiled,
 all things are so unto him, and in his exercise of them he is
 wicked, abusing them upon the lust to satisfy his devillish
 mind, and ruling over them in oppression and cruelty, and
 hard heartedness, and not in the wisdom of God as he ought,
 and he subverts them out from their pure vertue, feeding
 his lust in pride and voluptuousness, with that which should
 keep him from hunger and nakedness, and so pleasing the
 lust in all things more than satisfying pure nature, and this
 ought not to be, for it is out of the covenant of God, in
 which all creatures was made, and in which they stand,
 except the creature man, who is degenerated out of Gods
 covenant, and subverts all things to his own end, and not
 unto the glory of God, while he continues in that state
 unreconciled to God, but man being restored, and redeem-
 ed, and renewed again into covenant with God, through
 the condemning of the evil, then all creatures to him are re-
 stored, and made blessed, the curse being removed out of
 his own heart, the creatures are no longer cursed to him,
 but good and decent, and enjoyed, and received in the co-
 venant of God in the life and vertue by which they were
 created, and by the wisdom which they were made, man
 comes to order them, and exercise himself in them, and no
 more are they spent upon the lust, nor on the vain mind, nor
 ruled over in oppression, but all that is condemned, and
 all creatures are seen to be the Lords, and the whole earth
 is his and the fulness thereof, and the abuse of all crea-
 tures is ceased, and they are enjoyed in their pure vertue
 to feed and to clothe the creature, and not to be destroyed
 upon the lust, but for the healths sake are they used to the
 glory of the Creator, and unto the end wherefore he created
 them, and are pure as they were in the beginning, and the
 blessing is felt which is more than all creatures.

CHAP. XVI.
*Concerning the new Covenant; and how man comes to the
 knowledge of God, this testimony I give.*

THe Covenant of God is unity betwixt God and man, and a binding each to other to serve each other; the one is bound to obey, and submit, and worship; and the other to blesse, and keep, and lead, and preserve; this Covenant is established with his own seed for ever, and there is no teacher but God, all is taught of him, from the least to the greatest, who are in this Covenant; his just Law is written in their heart to condemn all transgression, and his good Spirit is put into the inward parts, to be the rule and guide of life in all things, and none need to say know the Lord, but all knows him in the Spirit, and worships him, and obeys him, and follows him in spirit, and in truth; and such are come into peace and reconciliation with God, and the Covenant with Hell and death is broken: and in this Covenant, there is no Priest nor offering but Christ Jesus the high Priest of God, the one offering for sinne, he takes away sin and makes intercession, and in it is no temple, but our bodies are the temple of God, and he dwells in us, and walks in us, and there is no circumcision but the circumcision of the heart, which is the putting away of all the uncleanness of the flesh, nor in it there is no means of salvation, but Christ the onely way the truth and the life, and none comes to the Father but by him, he declares of the Father and there is no light but the light of the Lamb, all that are saved shall walk in the light of the Lamb, and there shall be no need of any other light, no need of the light of the Sun, nor of the Moon, nor of a candle, but the Lord is unto them an everlasting light, and God alone is their glory, and this Covenant is for ever, and cannot alter nor change, but is sure unto the seed of his own inheritance, but he that is born of the flesh hath no part in it, who is shut out from the knowledge of God, who is not known to the wisdom of this World, which is foolishness with God; and the knowledge of God is received no other

other way but only by the revelation of Jesus Christ, and by the working of the Spirit of the Father in the heart, he opens the blind eye, and unstops the deaf ear, and changeth the heart, and causeth it to understand, and he removes that which hath stood in the way betwixt God and the creature, which hath caused ignorance in the creature, that the Lord could not be seen nor perceived. Christ Jesus the second Adam lighteth every man and all mankind that cometh into the world with the true light, but some hates the light, and they will not come to the light, lest their deeds should be reprov'd, and their deeds are evil, and they are in a condemned estate, and such cannot receive Christ nor the knowledge of God, but such who love the light with which Christ hath enlightened them, they bring all their deeds to the light, and walk in the light, and their deeds are wrought in God never to be condemned, and such as loves the light receives Christ and the knowledge of God, which is eternal life, and none comes to the knowledge of God, and of Christ any other way but through the light of Christ, and by the operation of the Spirit of God, and evil is condemned out of the heart, and the heart is made clean by the word of God, and the knowledge of God is received into the clean heart, and not into the impure, for without holiness none shall see God, nor ever come to the knowledge of him, neither can the knowledge of God be received by the traditions of men, or any outward observance in the will of man, but only by the teachings of the eternal Spirit is the living God known in the creature.

CHAP. XVII.

Concerning Faith, this testimony I give unto the World.

Faith is the gift of God, and by it Christ is received and enjoyed; it is the substance of things hoped for, and the very evidence of things not seen, gives the creature to believe God in all what he hath promised, all that which is asked and spoken in it, is well pleasing unto God, and that which is done without sinne; it is the strength of the

creature

creature to act for God, in all things it is that whereby the world is overcome, and all the powers of hell and death; it is the armour against the Devill, and the defence of all the children of God, by it they overcome all their enemies, and through it they reign over all the world, it carries through all sufferings and tribulations with joy and patience. Faith is an act of God in the creature, through it peace and righteousness and the crown of life is received from God, by Faith all things are received that are received of God by any of his children: He that hath Faith sees and feels the Lords presence at all times, and through Faith we do and suffer gladly for the name of Christ in all things, and this is thus far our testimony given by the Spirit of the Father, of these things of which we have received the knowledge from God, who hath given us his treasure, and we have this treasure in earthen vessels, even the knowledge of these things which are eternall, which is not our own, but the Lords to give forth according to his movings, and of those things have we handled, tasted and felt.

CHAP. XVIII.

Concerning what works are accepted of God, and what works are not accepted brought forth by the Creature.

Wharsoever work man is moved and led unto by the Spirit of God, and guided and ruled in the practice of, to speak or act wharsoever by the same Spirit (which moveth and leadeth into all the works of righteousness, and not into any evil) this is acceptable in the sight of the Lord, and these works are well pleasing to him: where the Lord goes before, and is the leader in all things, and this man and his works who is led with the Spirit of the Father is justified and accepted of God, and not for the creatures sake, who respects not the person of any but for his own Name sake, because they are wrought in him through faith, and is moved unto, and guided in by his own Spirit, and they arise from Gods righteousness revealed in the creature, and not from the righteousness of the creature, for man being changed and replanted into the living Vine,

and the root being good, every work which springeth forth from it is good also, and accepted of God, because the root is so: But whatsoever works are brought forth by any creature, though the same in appearance which are accepted of God from another, yet not being moved un'o, nor guided in by the Spirit of the Father, but brought forth in the will and wisdom of the creature, which is from below, and acted in imitation from the Saints words; these works are not accepted and well pleasing unto God, but is offence unto him, and sin against him, even the sacrifice of the wicked is an abomination unto him, and if a man come before the Lord with thousands of Rams, and ten thousand of Rivers of Oyl, and if he give the fruit of his body for the sin of the soul, and cover the Altar with tears, and is not led with a measure of Gods Spirit, none of all these works are accepted; nor his preaching, praying, baptism, nor breaking of bread, nor any other observances towards God whatsoever, are not good in his sight but evill, and to be contemnted, and the root from whence they spring; because man is in the enmity against him, and not changed out of the old root, nor in that state is not led with the holy Spirit of the Father; and the root being bad, the branches are evill, and none are accepted of God in any thing which they perform towards him, but such as are in Christ Jesus, the second Adam, and such are new creatures, so that it is not for the creatures sake that any work is accepted of, or offence against God, but onely for his Name sake, and because of being guided, or not of being guided with the measure of Gods pure Spirit: Therefore is man and his works good and accepted; or evill and not regarded, but condemned of God.

[CHAP. XIX.]

Concerning mans state in the first Adam before conversion, and his state after conversion, and what conversion is.

MAns state in the first Adam in transgression, is a state of perfect enmity against God, and death reigns in every man, and he is possessed with blindness and ignorance, and unbelief, and is wholly imperfect to receive the

the things of Gods Kingdom , or to act any thing for God acceptable to him ; man in that state is wholly dead to God, and insensible of the presence, and power , and life of his Creator, for he is drove from God, and is not led by him, he hath no power to perform any good in the sight of God, but is possessed with evill, and led into all evill continually; hee is free from righteousness, and free to all evill, being the servant of the Devil, and subject to him, and overcome of him every moment, and is led by him to transgresse against the Lord ; his heart is unclean, and out of it proceeds continually uncleanness in all manner of words, thoughts, and actions, which flowerh out of the corrupt fountain, which grieveth and vexeth the Lord and his Spirit, who is dishonoured daily by man through his abuse of Gods creatures, who is a devourer and destroyer of them, and not a preserver as he ought to be, who abuseth them upon his lust, and not to the glory of the Lord; he loves the creature and worships the creature, and is gone a whoring after the creatures, and hath forgotten God that made him and all things, and hath lost his own dominion wherein hee was set in his Creation, and his state in his transgression is cursed of God, and without the peace of God, it being in the enmity against him; and in all things he is wholly unprofitable to his Maker, and onely profitable to himself and to the Devill, and this in short is the state of every man in transgression before conversion; but his state after conversion is a state more blessed, for man is changed, and renewed, and translated by the power of the Lord, through the working of the eternall Spirit through conversion, his mind is changed, and his heart is renewed, the old is done away, and a new heart is given, and all things are become new, even every word and work, and every intent and purpose of his mind, is converted into another end, and guided by another spirit than before his conversion; and man is again returned to God, into the sense and feeling of his Maker, and into covenant with him where he is blessed, and all things to him; for the reconciliation is made with God, and the evill is judged and condemned, and sin is raken away and blotted out, and not

remembered: for man is become servant unto God, and only serves him in all things, and not himself or any other creature in any thing, for he hath received power to become Sonne to God, and hath received power over the Devill and his temptations, and death is destroyed, and the effects of it are ceased, and the sting of it is taken away, and life and immortality is brought to light, and man is made capable to act in all things for the glory of his Maker, and God hath made Christ wisdom to him, to rule him and guide him in all things, and righteousness to cover him, and justification to him to clear him in his sight, and that new man is brought forth, and the creating in Christ Jesus unto good works is known, and the birth, which is heir of Gods Kingdome is witnessed, and unto this man is the Lord become an everlasting light and a sure hiding place, for he is no more servant of sin but of righteousness, nor an offence to God in any of his works, but for his names sake is well pleased with him; he is his teacher in all the waies of peace, he is his helmet, and his shield, and his hope of salvation, and his shepherd to feed him and preserve him at all times; though he may be tempted, yet he is not overcome, for God is his strength, though he may be tryed, yet he is not forsaken of the Lord; though he may be cast into the fire it is not to consume him, for the Lord is with him; all things he receives as from the hand of God, & all creatures he enjoyes in the Covenant with God, and peace is in all his waies, for it is the Lord that works in him both to will and to do of his own good pleasure; and this is the state of the new man brought forth in conversion, which is a turning of the creature from the power of Satan (which rules in every man before conversion), to the power of God which is the ruler of every man that is truly converted; and this is the truth as it is in Jesus, which I have receiyed from God, he that can receive it let him, and if any have an ear let him hear what the Spirit saith; this conversion of the creature is wrought by the Spirit of God through the Ministry sent of him, and even for this cause have we received the Ministry of God, through the holy Ghost, that we might publish these things abroad,
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that all people may come to the knowledge of them, and may tast, and handle, and feel of the same word of life in themselves, which will reveal the knowledge of these things to them that they may have fellowship with us, and truly our fellowship is with the Father and with the Son.

And now be it known to all the world, and to all people in it; that the Lord hath raised up a people and brought forth a seed, to bear witness of his Name, and of his dominion, and power in all the earth, and of these truths with many more, which are but one in Christ Jesus, hath God given us the perfect knowledge of, even wrought them in us, and revealed them to us by the eternall Spirit, and as that same Spirit doth, and shall move us, do we and shall wee bear witness of these truths unto all people upon earth whatsoever, both by doctrine and conversation, holding forth the testimony unto others which we have received of God, that Christ may be exalted, and his Kingdome set up in the world, and in comparison of this, that we may serve God in our generation, by bearing witness of these things; which we have heard and seen; nothing of this world, our liberty, our life, nor any other thing whatsoever, is not dear unto us; yea, even for this cause, that the Name of the Lord may be testified of, do we give up our selves continually to suffer all manner of evil in words or works; and we love not our lives unto death, that truth and righteousness may be exalted, and this is the cause wherefore we passe through many dangers on every hand, and are in perills often, and we are not, nor cannot be afraid of the face of any man, even that the Lord alone may be exalted, whose Name, and Honour, and Truth is more dear unto us than any other thing; and for it have we forsaken all, and counted it as nothing in comparison of the knowledge of Christ, and his truth herein declared and witnessed to the whole world to whom it shall come, and the light of Christ in every one shall give testimony to it unto which I do only commend my self and these truths to be witnessed.

And know ye assuredly that God, who is just and righteous in all his wayes, it is he that setteth the way of life and the

the way of death before every man, and he hath appeared in this generation; and he hath caused his voice to be heard in the earth, and he hath set the way of death and the way of life before you, and all that perish it is through unbelief; and because they do despise the way which God hath prepared, who hath prepared a way for life and salvation unto all people, that all may come to life and salvation, and may not perish, and he hath not shut out any creature before he was brought forth into the world, but giveth to every one that cometh into the world a day of visitation and a time of repentance and returning, that healing may be received from the Lord, who is the restorer of lost man, and there is not another; so that if man perish, it is of himself, and not of God, who hath so loved mankind, that he hath given his Son, his own wisdom and his power into the world, that all that doth receive him (Christ Jesus) may have everlasting life, and they that receive him not, they perish because of unbelief, whereby they are hardened for destruction, and unto such our Gospell, the Gospell of God is hid, whose eye is blinded by the God of this world, that they cannot see the things which be eternall, nor believe in him from whence life comes, and such are stumbling at Christ the foundation, and therefore shall be broken, and must not inherit the kingdome of God, and unto such, though they be wise in the kingdome of this world, are we become fools for Christ sake, and our testimony cannot be received by them, nor approved of them, even them that seek after a signe, and them that seek after wisdom, to such we are not known, nor can our testimony be acceptable to them which is not with enticing words of mans wisdom, but in the demonstration of God Spirit, and in simplicity of truth, which is of great price with the Lord, even above knowledge and all wisdom, which is of this world which comes to nothing, but the Lord will confound that and bring it to nothing, for the world by its wisdom doth not know God, neither can it receive the things of God, but is foolishnesse in the sight of God, and the wisdom of the world must be offended in him, and in the testimony which is given of him, and the Princes of this world, and

and the wise men must stumble and fall, the powers of the earth must be offended at him, that they may be confounded and brought to nought, all the heathen shall rage, and the people shall imagine a vain thing: but what of all this, the testimony of the Lord is true which he hath given us to bear of his Name, and of it we are not ashamed before the face of the whole world, and we are armed to suffer for it, and not only to subscribe to the truth of it with our hand, or to declare of it with our tongue and pen, but also if we be called to it, may seal it with our blood: Wherefore this is sent among you all, Rulers, Teachers and people in all the world; this is sent among you as to give you the certain knowledge of what we hold and bear witness to, which is received of us from God, and born witness of to you by his Spirit, even those things with many others which we have not received from man but from God, are we purposed in the Lord to declare abroad, and he hath put it into our hearts to fulfill his will herein; for he hath spoken, who can but prophesie, and he hath given the word, and many are they that publish it in faithfulness against the kingdom of the man of sin, which hath long been exalted in the earth over the seed of God, which the Lord is now gathering and establishing his Covenant with, and *Jerusalem* that hath long lain wast, shall be made the praise of the whole earth, and the Gentiles which hath polluted her shall be cast out, and the Saints shall rejoyce over all their enemies.

And know you assuredly from us, who know the Lord, that God is doing great things in the earth, he is begun to work and his arm shall bring it to passe, he will overturn and overturn, till he come to reign whose right it is, who will change times and things, even that which cannot be believed, though a man declare it unto you, is the Lord bringing to passe; the eye shall blesse that sees it, and the heart shall praise that can understand, and behold the Lord comes quickly, and they are blessed that waits for him, whose reward is with him, and his glorious work is before him to be wrought by his own hand without the help of any other; who needs not the help of man, and yet that man that doth oppose him, shall be overthrown, confounded and destroyed,

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And again: all the Kings, Princes, Rulers, and People whatsoever, know ye assuredly that we are not enemies against, but friends unto all Civill Government, and to all just and righteous orders and decrees, and wholsome Lawes and Customs of any Common-wealth, and no way are we destructive to, or destroyers of the Peace, and welfare, and wholsome Lawes (which is according to God) of any Nation whatsoever. But are preservers of the peace of all people, and waits in patience for the establishment of justice and true judgement, and that righteousness may spring forth, and the Government of all Nations may be according to the Law of God. Neither are we such who makes void the just Government of any Nation or City; neither are we such who through evill purposes, ploteth, or conspireth, or contriveth evill in our hearts against any Governments or Government whatsoever; but wissheth peace and truth, and the fear of the Lord unto all men and Nations, and desireth not the overthrow or evill to any people, or their Government: but is subject to just Government every where by obedience to it, and subject to evill Government by suffering in patience under it; so that righteousness alone we wait to see set up through the world, and for that cause suffereth patiently under our enemies, not seeking revenge against them, nor envying the persons of any; but pities our enemies, and desireth their repentance rather than their destruction: Yet this we give all to know, that the Lord will be avenged on all them who hates the way of righteousness, and all that opposeth the Lord and his way, and despiseth his truth which he hath revealed, they shall be confounded and broken to pieces, and shall confesse to the Lord, and his way, and his truth in the day of their destruction.

|| Again, let all the earth know, that against all unrighteousness, injustice, oppression, whoredom, murder and drunkenness, and all sin whatsoever, we do declare and acknowledge our selves to be enemies against all sin, and they that commit it, and we cannot hide sin and iniquity in any, but gives our testimony against it, and against all that live in it whatsoever, without respect to men or places, and cannot flatter

flatter any man in his transgressions, but saith, that lying, swearing, drunkenness, covetousness, injustice, dissimulation, hypocrisie, murder, and envy, lust of the flesh, pride and wantonnesse, and all the works of the flesh whatsoever, are contrary to God, and of the devill, and they that lives in them, and brings them forth, are the servants of the devill, and must not inherit that kingdome of God, who brings forth those works which grieves the Spirit of God, and vexes his righteous soul, and this is that Government onely which is the Government of sin and death, which we declare our selves enemies to, which is of the devill and not of God; and this is that Government which we testifie against, and wars against by the sword of the Spirit of God, and by his power, and not by the carnall weapons or subtile conspiracies, or violent insurrections; for this way, and by this means shall not the Government of Satan be overthrowne; or the kingdom of Christ ever exalted.

Again, let all the world know, that we are not such as disanuls or makes voyd the Covenant and bond of Relations, or teach any so to do, or give any example by our practice to any subjects to be rebellious to their Governors, or children to be disobedient to their Parents, or that servants be undutifull to their Masters. But on the contrary, doth say and affirm it, that it is the dury of Subjects to be obedient and subject in the Lord to their Rulers and Governours, whether Kings, Dukes or others, who have rule over them; and also that Children should be obedient to their Parents; and Servants to be dutifull and subject to their Masters in the Lord in all things, and that Husbands and Wives live in all unity and peace in the Lord: Provided onely, where Rulers, Parents, or Masters, or Husbands requireth of their Subjects, Children or Servants or any other whatsoever, requiring of their relations that which is unjust and contrary to God and his righteous law; in such a case we say, that Subjects, Children, Servants, and all other whatsoever are free, and we say, where man requires any thing contrary to God, and God requires another thing contrary to man, the obedience to God is rather to be chosen, and the obedience to all men is to be denyed; and

this is our judgement which is according to truth, and is the mind of God concerning s^ubj^ection and obedience, and the duty of Relations one to another.

And lastly, know ye assuredly that we do not hold and maintain any thing by conversation or doctrine, but the very same truth in word and practice, as all our fore-Fathers did, but bears witness of the same salvation by the same Christ as they did, and are not setters forth of strange gods, for no other God is worshipped by us than he; which *Abraham, Isaac and Jacob*, and all the rest of the servants of the Lord in every generation worshipped, served and obeyed, neither are we such as doth maintain Heresie, Error, or Idolatry, or the worship of any strange god, though hereof we are accused falsely, yet against us cannot it be proved truly, and this we give the whole world to know, that no other end, or purpose, or design is in our hearts, but only to fulfil the will of God in all things as it is to us made manifest. Even this is the resolution of our hearts, and the full purpose of our minds, to give testimony through the world as we are moved, both by writing and declaring of these Truths which to us is known from the Lord, that truth and righteousness may come to reign, and this may we do as the Lord provideth way for us, nor fearing the face of any man, nor being afraid of the threatening of high looks, and that we may finish the testimony given us of God, our life nor any other thing is dear unto us, and all ye people every where, for your sake is this written to come abroad amongst you, to give you warning and true information of the work of the Lord, and what he is about to do, that you may hear and understand, and may receive the knowledge of those things which belong to your peace, and may be saved with an eternall salvation, or otherwise through this are you wholly left without excuse if you perish: And unto this was I pressed in spirit for many daies, that all the world may be satisfied, what we are, and what we hold, and what the purpose of the Lord is; and I whom God hath warned, do warn all people upon the face of the earth, that you prepare, prepare to meet the Lord, for his coming and his day is nigh at hand, and his judgements shall be revealed in the earth,

Earth, and all flesh shall tremble before him, and all the inhabitants of the world shall be confounded at his presence; The proud shall be abased, and the poor shall be exalted; the high and lofty shall be brought down, and the meek and upright shall be set up; Truth shall reign as King, and deceit shall utterly be confounded; they that now suffer all manner of evil for the Name of Jesus, shall possess everlasting freedome, and the dominion shall be in their hands, and they that now cause the just to suffer, shall go into endless captivity, the seed of God shall spring forth and flourish, but the seed of evil-doers shall never be renowned: And betwixt these two seeds is an enmity put, and they can never be reconciled, each seed hath his fruit, the one is cursed and the other is blessed, and each seed is known by its fruit, and must receive from the Lord accordingly.

And this is the testimony of the servants of the Lord, and the witness which they give unto all the world of those things which we have handled, tasted, heard, seen and felt; blessed are all they that can receive it.

We are known to God in the Spirit, and one to another in his life, and are known in the world by the name of *Quakers*, cast upon us through the derision of the heathen.

But Quaking and trembling at the Word of the Lord, by the servants of the Lord, we do own; when the power of God reacheth to the witness of God in the creature, which brings condemnation upon all high looks, and upon the lofty nature, which causeth the earthly part to tremble, we do own and many of us do witness, the Quaking and Trembling which is by the operation of the Spirit of God, and these verall operations by the one Spirit we own: which brings down proud flesh, whose honour God will lay in the dust, and bring it to everlasting contempt, and when this comes to pass, quaking shall not be a strange thing, nor the Name reproached as it is at this day by the proud spirits of men, who knows not the work of the Lord, nor the operation of his Spirit.

Moreover and besides all this, let all the world know, that our conversation, life and practice is one and the same with what we hold forth in words, and that we give as large a
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Testimony of God amongst us by pure conversation and doctrine, and doth deny them who gives testimony in words only, and answers not in their conversation, for that is hypocrisy, and our souls loath it, and it is abomination in the sight of the Lord, where he is profest in words, and not walked to in purity and righteousness of life, for righteousness being brought forth in the heart, works of righteousness will spring forth in the world, and where righteousness springs not forth in the world, and the fruits of the knowledge of God, it shews that righteousness is not in the heart, and that God is not known.

Also concerning our Government, it is according to Christ, whom we own to be head amongst us, and no other head we have or do bow unto, and we are but members of his body, joyned to him through the Spirit as head over us all, and the greatest of us is but a member of Christ, who is the head alone, and we have not another, neither can we be subject to any other Government but his, or to obey any Government but what is justly according to his, whose Government must be set up in the earth, and for it we wait, and labours, and travels, and counts nothing hard, but all things are easie to us for this prize which is before us, even the Government of Christ to be set up, and all Governments of men established according to it, and this is our testimony which we give forth in words and practice, and if it be required can seal it with our blood.

And this is written for no other end, but that you may be certainly informed what we are, and what we hold, and what the Lord hath done, and what he is about to do in all the earth, who is arisen, and hath said, Ah! I will ease me of my Adversaries.

FINIS.

ERRATA.

Page 3. l. 21. for world. p. 3. l. 33. for same. for.
p. 25. l. 10. for world. word. p. 25. l. 18. 1. and in the heart.